Zions Herald

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"THE WRATHFUL CHRIST"

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April 2, 1952

FROM COVER TO COVER

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READERS WRITE

This "Foolishness"

Is it really segregation that the point of view is worried about? This thing runs as deep as the history of the United States. There never would have been a slave in the South had it not been for the slave trade in the Eastern part of the United States. These people with ships took them with rum, molasses and trinkets and brought the slaves here and sold them. To this point it was an ethical and righteous business. With the cash in the pocket then the South was terribly wrong; now that we have the money, you must set them free. In the Methodist economy this eventually separated The Methodist Church in America.

The East and especially New England has had a freight differential against the South until within the last decade. It cost the South 37 and a half per cent more to ship their product toward the East and New England than it did the people there to ship their product to the South. At this very moment the East and New England is trying to penalize the South and reduce the South to an economic disaster with legislation in Washington. Some New England business men have moved their mills and other things to the South, but that is less than ten per cent.

Thirteen years ago, unification took place. The jurisdictional plan was the only thing that made unification of Methodism possible. Many of the men writing about it today are the people who voted for it. However, just as with slavery, along the same pattern now the people of the East and New England are clamoring to penalize the South. The Negro, I suppose knows this is not the real issue in the clamor. There are eight bishops or more elected in the territory, where, if the jurisdictional plan could be eradicated, then the East could elect maybe 15 more people to be bishops of The Methodist Church and then in charge of everything the United States would be headed toward Utopia.

If these brethren are concerned about economy, then let the boards of the church move toward the center of the United States. Accept the office space offered at the Chicago Methodist Temple, and have that space free and use the $50,000.00 or more to send missionaries, which is being paid the Methodist Publishing House for space, or the Louisville Board of Trade offered to build adequate offices in Louisville and give to The Methodist Church, provided the Board of Missions and Church Extension would move there.

Let us be Christian about all this. The Negro has made wonderful strides in the Southeastern part of the United States. All history is against pressures. These call up retaliations and then everyone is hurt. You can pressure something and loose the gains of 50 years. The South is already hurt tremendously over this foolishness that people don't know and cannot understand.

In 1941 I walked across the hall to the *World Outlook* office and Miss McConnell, associate editor of the *World Outlook*, was telling Dr. Elmer Clark she had tried every hotel and could not find a hotel in New York where she could entertain a distinguished Negro from Greensburg College with white people. I was amazed. I felt that Utopian city had surpassed the South in these matters. They had not.

A social gospeler a few years ago had the Council of Bishops in his city. He had condemned everyone for anything less than a perfect attitude toward the race situation. They could not entertain colored bishops there. The social gospel lost some leaners when this happened.

(Rev.) Albert R. Perkins,
Superintendent of the
Danville (Ky.) District

"Gathered Together" At Riverdale

Replying to the article in the March 5th issue of Zions Herald, written by the Rev. R. K. Jones, Jr., Maynard, Mass., I would like to say that since the fire at the Riverdale Methodist Church, contributions have come in from Catholics, Universalists, Congregationalists, Methodists, Lutherans, Baptists and Jews who wanted to help rebuild the church.

A widow of a former minister of the Riverdale Church, now living in Oklahoma City, Okla., sent a generous contribution from her meager earnings because she felt there was a need for a church in Riverdale.

A letter has been received from Dr. Charles S. Kendall, a former minister of the Riverdale Church, but now in charge of a church in Phoenix, Arizona, saying he would like to be of help in rebuilding the church.

Mr. Jones mentioned about some of the Riverdale people going to the Congregational church in Gloucester. I would like to tell him that several members of the Congregational church in Gloucester attend and help support the Riverdale Methodist Church.

We are very grateful for the many good Samaritans thus far, because it is our desire to build a church in Riverdale which we can be proud of.

Jesus said, "where a few are gathered together in my name there will I be also."

Bertha M. Anderson
Gloucester, Mass.

The Church Of England

I was quite astonished, in reading Paul Blanshard's article, "One-Sided Diplomacy," to see him credit the Archbishop of Canterbury with being the head of the Church of England. Of course, it has only been a matter of four hundred years or so, but it seems to me that during that period all of us had learned that Henry VIII showed who was boss of that ancient religious institution. Nowadays, with the king's power pretty well trimmed, parliament controls and passes laws for the church, but only with the consent of the king. The Archbishop of Canterbury just carries out orders made by others. The king is still head.

Earl B. Hurlburt
East Cleveland, Ohio.

Brotherhood In Action

HAROLD C. CASE

› have courage without pugnacity,
› have conviction without bigotry,
› have charity without condescension,
› have faith without credulity,
› have love of humanity without mere sentimentality
› have meekness with power
nd emotion with sanity —
hat is brotherhood." — Charles E. Hughes

OW TO ACHIEVE these characteristics has long been a principal problem among civilized men. As sketch of a building is completed long before the rking drawings are finished and the blueprints are ilable long before the building is erected; so the out- of brotherhood has been available to us for centuries, ile the practice of brotherhood is a promise yet to be lized.

This problem is seen in the issue of freedom versus very. At irregular intervals since the first dawn, man ked up with the light of hope in his eyes and the dream freedom in his soul, men have undertaken another venture in its behalf. When early nomads packed their ts and started from a dry water hole across the parched ert in quest of an oasis, a life-giving spring, the issue s more than existence versus extinction. It was also a asure of freedom.

When Moses issued his demands to Pharoah, standing armed except with convictions before a military mon- h, he said "Let my people go." When the people of ael grumbled in the desert wishing that they were ck in Egypt where they could at least have a decent rial, Moses stung them with the unflagging demands all freedom-loving leaders saying, "Ye have looked at mountain long enough, go forward."

WHEN JESUS OF Nazareth stood up in the synagogue in his home town and declared, "The spirit the Lord is upon me, because he anointed me to each good tidings to the poor; he hath sent me to pro- im release to the captives, and recovery of sight to the nd, to set at liberty them that are bruised, to proclaim acceptable year of the Lord," he not only re-echoed words of a great prophet of Israel, but he lifted up pe for fuller life for all men.

When our founding fathers, for conscience sake, estab- hed new settlements on these shores and resolutely op- sed taxation without representation, the age-old issue peared in another guise. When against strong opposi- n and defying the advice of friends and enemies, Ab- ham Lincoln issued the emancipation proclamation, this ue of freedom was primary.

When Allied Armies challenged the mail fist of Hitler d the degradation of human beings in the name of de- cracy, freedom was the underlying issue. When the position to communism by the democracies is under- od, it may be summarized as the adventure for man's ease versus the attempt to enslave mankind. The plaintive cry of all human servitude and the profound longing for freedom is gathered up in the Negro spiritual —

"Go down Moses,
Tell ole Pharoah
Way down in Egypt's land,
To let my people go.
When Israel was in Egypt's land —
Oppressed so hard
They could not stand;
Let my people go."

There is a strange, persistent, divine compulsion that sends people forth to be liberators, that gives them no ease until they have removed bondage, ended tyranny, and established brotherhood.

FISHER AMES ONCE remarked that "Autocracy is like a gallant ship that sails the seas but eventually hits a reef and goes down; while democracy is like a raft; it is unsinkable, but the passengers' feet are always wet." That is the dilemma of freedom. Living far this side of utopia, we are obliged to choose between alternative imperfections; between arbitrary neatness that ends eventually in total disaster, and perpetual semi-confusion that may produce dynamic stability. Bonaro Overstreet reminds us that "there is always the chance that we may learn to waterproof our democratic raft . . . provided we do not, in premature discouragement over our wet feet, abandon it and take refuge on the doomed ship of autocracy."

All dictators, past and present, have gained order at the expense of free inquiry, creative curiosity, and intellectual adventure. Briefly, and often tragically for the time being, they have had matters well in hand, have meted out firing squads to the opposition, or slave camps to the disobedient. But always, sooner or later, history has repeated itself. The suppressed phrases about freedom, the whispered fragments of philosophy, of human dignity, of human nature itself, have become vocal; and with deafening roar, have revenged themselves for many indignities.

Freedom is not different from autocracy in that it is perfect, but rather in its attitude toward perfection. It assumes differences of opinion and judgment, confusions attendant upon personality growth, clumsiness as a prelude to skill, and intellectual inquiry as an introduction to scholarship. The road to freedom is steep and long. Each new generation must become familiar with the trail to the heights, or it will get lost in the comfortable marshes of despair. We must never identify democracy with corruption or freedom with vulgarity, lest we yield to the temptation to resort to dictatorship hoping to recover our morals and our culture. We must not allow ourselves to wash out our convictions, to assume that one person is as ethical as another, to reduce our equation about brotherhood to such a common denominator that it sets a prem-

ium on boorishness and condemns good manners and laughs at decent morals.

Freedom asks more of its people than any other political technique and relies on the basic conviction that brotherhood is a cosmic heritage from one God to all human beings. The words, and theories, and philosophies about brotherhood are endless. The time has come for the application of our ideal; both for our own salvation, and for the sake of the confused millions who long for freedom and are deceived by the siren calls of prejudice and misled by the tunes of the Pied Pipers of dictatorship.

Brotherhood in action begins with the individual. It requires a code. Thomas Jefferson must have had such a code in mind when he wrote, "We hold these truths to be self-evident, that all men are created equal," and added, "that the line of human progress must be that of opening up to the many the incentives to responsible behavior hitherto limited to the few."

In the past half century, we have made dramatic progress in this area. Opportunities are open for economic, social, political well being for minority members that were closed to them at the turn of the century. This is a promise. But with mounting tensions and spreading fears, the socio-political gains are in danger. Each of us can exhibit brotherhood in action. We can enrich the determination to develop even-handed justice for all of our citizens; we can stop injurious gossip by taking a stand for documentation of statements; we can support political candidates and legislators who have demonstrated deep and consistent concern for brotherhood in action; we can refuse to take advantage of people to their detriment, if to our profit; we can work for the equal vesting of interest, so that no one group can dominate any other or control American life; we can set limits to the exercise of political authority and prevent partisan, or racial, or religious spoils systems from developing.

We can give new life to the Bill of Rights — listening to and studying different points of view, never resting content until we have discovered the truth, keeping the channels of communication open, to resolve disputes, settle disagreements, adjudicate labor-management differences, develop citizen awareness of issues in the community, state, nation, and the world of nations.

We can back different religious convictions co-operating in vast areas where the practical issues of the day lie, respecting the convictions without prostituting or proselyting others. We can thrive on our symphony of religious faith, everyone being deeply loyal to his beliefs, but none taking on himself the disposition of the others.

We can keep the law, criticize it when it needs revision, insist that no one shall have immunity from the common rule; and so make the law the friend, not the enemy of freedom. We can strive consciously to uphold the self-respect and the dignity of the least impressive member of the group. Thus we can become companions in understanding, colleagues in tapping the wisdom of the past for the enrichment of the present and the development of the future.

Brotherhood in action demands that we see where we look. Aboard a train recently riding through the winter fairyland of New England, a mother and her small daughter were across the aisle. The child was about five and had eagerness and laughter in her eyes. She was fascinated by the winter landscape and did not want to sit down. The speeding train was rolling slightly from side to side; and standing up was difficult for anyone, and perhaps dangerous for a child. The unimaginative mother said, harshly, "If you don't sit down, I will give you to the police at the next station. They are waiting to punish little girls who do not behave." "But, mother," said the imaginative child, "if I sit down, I can't see the beautiful snow." This mother looked without seeing because the years had squeezed her into a small atmosphere of practicality. Recently a former Boston University student, discharged from the marines after serving his time, and who expects to return to the University next September, said, "I had to be away from Boston University to find out how wonderful it is and to discover how much I want to return to school and to continue my education."

Snowflakes will not tell us how to vote wisely, longing for school friends will not develop a distinguished sociologist or chemist; but without recognizing beauty and knowing longing, we will pass people on the street without seeing them, make decisions affecting lives without visualizing the overtones in human personality. The people who see where they look know the worst and believe in the best in situations. They walk with children appreciatively, establish fellowship with the sales person when buying a shirt or a dress; remember daily that staff members, factory or office workers are human beings. They stake their chances on the potential in all people; and keeping their eyes open, they walk in a wonderland of human associations and find opportunity, joy, sorrow, and meaning.

No single act exists in splendid or terrible isolation. Each incident is related to others. Brotherhood is an adventure that invites us to grow up, to be mature, even in our group relations. When parents gain an inner attitude of appreciation of and affection for neighbors, near and far, alike and different, their children will play freely, clash in healthy ways, respect wholly, and gain rapport unashamedly.

When teachers have belief in the infinite worth of each pupil and regard themselves as creative instruments for intergroup understanding, the best classrooms will be the

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"The unrestrained play of private interests, similar to that of national rivalries, does not always make for justice and, in so far as this is true, state interference rests upon common ground with all human law."

* * * *

"Theodore Marburg,
The Man and His Work,"
Henry A. Atkinson,
Morton Littman Printing Co., N. Y.

M.F.S.A. In Congressional Review

RALPH L. ROY

HE HOUSE COMMITTEE on Un-American Ac-tivities recently issued a report on the controversial hodist Federation. If you haven't read it, please ob- a copy and give it your careful consideration. You find that it is the most thorough expose of the House mittee that yet has been published. It will injure pride as an American, abuse your sense of honesty fair play, and insult any scholarly or journalistic in-ations that you may possess. I suggest it as a strong dote for rigor mortis.

he committee has never had a reputation for accuracy iterary taste. We recall that in 1948 it published a rficial brochure entitled: "100 Things You Should w About Communism and Religion." The Epworth gue, extinct since the Methodist merger in 1939, was d as a current target for communist infiltration. The eration was called "a tool of the communist party," gh the committee admitted a few days later that it never investigated the accused organization. But recent "Review of the Methodist Federation for So- Action" goes beyond any other publication in establish- the committee's completely irresponsible investigatory research techniques and its warped evaluation indices. thout granting the MFSA an opportunity to defend it-, the committee is using public funds to circulate its reful and studied review."

n these days of the red peril, I find it advisable to pre- my remarks with an appropriate ritual to demon- te my loyalty. I am not now nor have I ever been a mber of the MFSA, nor of any group listed at any e by either the Attorney General or the House Com- tee on Un-American Activities. Let me affirm my per- al distaste for the present leaders of the Federation, spite of their obvious idealism, sincerity, and brilliance. me add my small voice to the swelling chorus that s out against their blind complacency in the face of iet aggression and terror. With my "Americanism" s proclaimed, we can proceed to the business at hand.

HE FIRST GLARING weakness of the report is its criminal lack of information. Any of a dozen private ilante groups would have produced more data than committee gives us. The best it can do is hap-haz- ly to throw together a number of newspaper articles t leave much to be desired. It would have been a sim- matter for the committee's experts to find exhaustive terials on the history and policies of the Federation n a large variety of publications, particularly MFSA's cial Question Bulletin" which has been harbored in- in many a library stack.

he dearth of firsthand knowledge possibly could have n excused, had the committee tapped reliable reservoirs nformation in its "careful and studied review." We e, on the contrary, that the majority of its secondary rces are highly questionable. It is no surprise to find Congressman Wood and his associates include in full the assaults of both Woltman and High upon the Fed- eration. We are amazed, however, to discover that the other principal sources of information include the *Chicago Tribune* (McCormick), the *Los Angeles Examiner* (Hearst), the *Bureau County Republican* (Princeton, Illinois), and the *National Republic*. This last periodical — upon which the committee draws very heavily for its data — is edited by Roman Catholic Walter S. Steele, well-known for his regular misrepresentations of anyone left of Herbert Hoover. Its managing editor is Herbert Moore, who recently completed a series of six articles on "Marxism in the Pulpit." So that we may demonstrate which side *National Republic* is on, it is interesting to note that one of these installments pretended to "expose" three leading anti-communists among the professors of theology in the United States, Reinhold Niebuhr, John C. Bennett, and Henry P. Van Deusen, all of Union Theo- logical Seminary.

IN ADDITION TO the House Committee's lack of in- formation and its poor selection of sources, the "Re- view of the Methodist Federation for Social Action" is quite unintelligible at many points. We read, for ex- ample, of Clyde Miller's condemnation of the same com- mittee in 1948. There follows a long article outlining the program of study and action of the MFSA. Suddenly, without any warning, we encounter what appears to be William Henry Chamberlain's retort to Miller's statement of five pages before. Or consider the report's attempt at chronology. Thus, it quotes a single expression of ex- treme pacifist sentiment in 1934 to prove that the Federa- tion "is giving aid and comfort to the enemies of our country." The report completely ignores the period from 1939-1947, much of which information is crucial if we are to evaluate adequately the political bent of the Federation.

In glancing at page forty-three, it is possible to conclude logically that no informed Methodist had any part in the preparation of the committee report. Our bishops, we re- call, once issued a statement protesting certain "un-Ameri- can and unconstitutional practices by governmental au- thorities in the attempts to rid public offices of employees to be engaged in 'subversive' efforts against our nation." The committee experts, however, were unable to distin- guish between the bishops and the MFSA, and they pro- ceeded to imply that this protest was evidence of the sin- ister nature of the Federation. Must we expect a commit- tee report on the Council of Bishops in due time?

Other errors abound throughout the text. On page thirty-two, for example, the impression is given that there is something subversive about the Fellowship of Recon- ciliation. Is the committee this naive? On page sixty- eight, we find the best illustration of the committee's abysmal ignorance about their subject when they note that "information in the files of this committee is not too clear as to when the Methodist Federation for Social Service

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A Lenten Meditation

The 11-year-old chaplain of the day was reading devotions for the family at breakfast. The volume was not prepared for children, but the rather wordy putting of the devotional thought got through anyway. The thought had to do with the entrance to the kingdom of heaven through the strait gate and narrow path, and the writer labored to considerable extent to explain the meaning of this symbol. After dutifully reading it through, and experiencing no little difficulty with some of the unfamiliar words, the 11-year-old chaplain said, "Well, it seems to be hard to get in. Why don't they build a wider path and a wider gate?" It was a bothersome thought, and still is, for we believe that it reflects a kind of universal dilemma that most of us — older than 11 years — must think through.

It is the old philosophy of the "broad-minded." Make it easy — spread religion out so thin that it can be a happy little rallying place in times of emergency. Or it can easily reflect the desire of organized religion to be popular. In this category we usually find great enthusiasm for concepts which may be unrelated to life. This is often found in the type of religion that makes extravagant claims for certain interpretations of the Bible, or for dogmas of theology, and which, for the most part, make no claim upon personal conduct. The stage play "Papa Is All" told the story of a thoroughly intolerant religionist who insisted on a whole series of legalistic interpretations and restrictions of religion; but as the play went on, the character "Papa" was soon revealed as a blithering hypocrite who had no personal "strait and narrow path," but who claimed devotion to it by insisting that it be followed by others.

Understanding this strait and narrow business is hard for 11-year-olds, but it is hard for the rest of us too. What it really means, as we see it, is that the churchman must find and follow that straight path which leads him into the fullest possible understanding of God's will for his life.

What About Church Insurance?

A memorial has been presented for consideration by the 1952 General Conference to establish a church-owned and operated insurance company. With Methodism's 40,000 church buildings and thousands of parsonages, educational buildings, etc., the men who have prepared the memorial believe that vast amounts of money could be saved if the church did its own insuring rather than to use existing companies and brokers who must make profits from the insurance our churches now purchase from them. The proponents have another impressive point concerning the woefully inadequate amounts of insurance too many of our churches now carry, and they believe that by this method of church-owned insurance they can encourage local churches to more fully protect their properties.

There are evils in our present system of insurance buying, to be sure. Too many individual insurance people have capitalized on their personal influence in local churches and boards to get a "corner" on the insurance to be purchased by those churches or boards. But having said all of that, we wonder whether local churches are not under some obligation to do business with the thousands of laymen who sell insurance and who support generously the budgets of our churches?

We looked up the Journal of the General Conference of The Methodist Episcopal Church in 1896 to read the saga of Methodism's former venture in the insurance business. A company known as the Mutual Church Insurance Company was established by that General Conference and its board was selected by the Board of Bishops. It is an excellent company and many Methodist churches still carry good policies in it, but it no longer is responsible to Methodism. As a matter of fact—dust filled though we be—we cannot find any reference to this insurance company in any of the General Conference Journals since its first establishment in 1896. Somewhere, somehow, the

tter was dropped and we cannot even find a record either a divorce or a funeral!

Ve wonder how such an insurance company would rk out its service program to local churches? What ut setting rates? What about adjustments after a ? Surely we all recognize the fact that church ldings are tremendous fire risks in any community l that its insurance services are essentially local and handled efficiently from a distance.

Punctum Vegetationis — Ecumenical

Ecumenicity is having growing pains, which for nt of an impressive word we will call "punctum getationis." We have used the more difficult word cause we think that it associates itself more appro-ately with a word like "ecumenical." "Ecumeni-" is supposed to mean "the church as a whole."

Several things have happened to indicate this isease.) The first was the "non-eligibility" of our nitarian and Universalist women for membership the Board of Managers of United Church Women. rather funny exchange of views on this subject has ready taken place between the Unitarian magazine, *he Christian Register,* and the efficient general sec-tary of the National Council of Churches: the Uni-rians, in writing editorially about this absurd move id, "The Unitarians and Universalists had been ex-lled from the Board of Managers of the United hurch Women on grounds of theological unor-odoxy." Dr. Cavert quickly denied the Unitarian atement and, in a fashion familiar to churchmen, is uoted by Religious News Service as saying, "The use the word 'expulsion' gives a wholly erroneous im-ession of what really happened." Then Dr. Cavert xplained that the chairman of the general board had led that persons who are members of a denomina-on which is not in agreement with the preamble of e Council's constitution may not be members of e National Council. Thus, much to everybody's lightenment, we now see that the National Council s not expelled — it has simply said to the Unitarians d the Universalists, "You are not eligible." Cer-inly every Unitarian and every Universalist is simply iggling around in thorough understanding of Dr. avert's clarification!

Another sign of the disease of "punctum vegeta-onis," or growing pains in church co-operation, is in e failure of the National Council's last board meet-g to do anything at all about race discrimination in e churches. The Negroes have been offended by e failure of the National Council to act upon a proposal which has been before it since last January. The Abyssinian Baptist Church of Harlem, N.Y., where Dr. Adam Clayton Powell is the minister, has voted to withdraw its support from the National Council because of its procrastination in condemning racial segregation.

Here again we have been treated to another of Dr. Cavert's apologias. In sequence it goes like this: (1) when Dr. Powell's congregation withdrew from the National Council, Dr. Cavert pointed out that the church as a local church was not a member of the National Council anyhow; (2) that the postponement of action by the National Council was only until next June; (3) the statement was 3,500 words long and the members of the board wanted more time to study it before taking any action. (Note that the statement was first distributed last January.)

We will infer no desire to avoid the subject of race discrimination in the churches. But we will watch with considerable interest the date of June 11th to see if the National Council will take on this issue. It is enough to say that the National Council seems to be perfectly willing to take a stand of theological exclusiveness in regard to the Unitarians and Universalists, but we find a tragic policy of avoidance thus far in facing America's major sin of racism.

A Secretary Who Can Write

We have long felt that the administrative detail of many of our board secretaries within Methodism has hampered creative possibilities. The Board of Missions and Church Extension was wise enough to release its executive of the foreign division, Dr. Eugene L. Smith, so that he could prepare the book for the final phase of the teaching aspect of The Advance for Christ and His Church. Dr. Smith's book is entitled, "They Gird the Earth for Christ."* It is composed of 30 stories of real people and real places around the world; its purpose is to illustrate how completely world-wide is the mission of the church; its effect is to leave the reader with a desire to start all over again when he has completed reading chapter 30! Methodists will be amazed by the book because it brings to life the projects, home and foreign, which they support through their benevolence giving; but Methodists will see how much more must be done by Christians if the world is to turn away from self-destruction.

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*"They Gird the Earth for Christ," Eugene L. Smith, The Advance for Christ and His Church, 740 Rush St., Chicago, Ill. $.75.

Jesus And The Law

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR APRIL 20th.

SCRIPTURE: MATT. 5:17-20; MARK 10:17-22.

Not to Destroy but to Fulfill

When Jesus announced to a Jewish audience, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill," it came as a great relief to his anxious hearers. They had become afraid of his strange new teachings, and they looked with apprehension upon this rising new religious leader. Let us not forget that Jesus was a Jew, trained in the synagogue and steeped in the Hebrew tradition of religion. He knew how deeply this religion had made its impression upon the Jewish people, and he shared with them their devotion to the law and the prophets.

These words of assurance which Jesus spoke were strengthened by his statements that any one that should break one of the least of the commandments should be called least in the kingdom of heaven. He added a prophecy of his own, "till heaven and earth shall pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled." In other words, Jesus shared with his Jewish hearers a belief in the permanence of the law and the teachings of the prophets.

Jesus went further than the Jews in his insistence upon a scrupulous righteousness when he said, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."

This was a clear call to the adherers to the Jewish law to practice to the last detail the faith they held. The key word to this statement is "exceed." No doubt some of the hearers caught the significance of this word, for Jesus had already begun by his preaching and healing ministry a process which was far in excess of anything found in the Jewish law and prophets.

Destroying to Fulfill

The Jewish observance of the law and the prophets had become so submerged in detail and burdensome practices and demands that it was a millstone around the neck of the devout and conscientious believers. A strict observance of the law had killed the spirit, and a new interpretation was necessary. We have come here to the great divide between Judaism and Christianity.

When Jesus said, "You have heard of old — but I say unto you," he drove a wedge between himself and the people who heard him. He went on to definitely state what he meant, as he took up one commandment after another and made them infinitely more binding in the truest sense. For instance, he quoted the commandment, "Thou shalt not kill," and made it very clear that you should not even become angry with your brother without breaking the spirit of the commandment.

In other words, Jesus had to destroy the encircling and strangling coils which the people through centuries had bound around their observance of the law and the prophets. He did this in order to free them from the bondage which had made them slaves to their religion. Meanwhile the spirit of the law and the great words of the prophets were lost in this binding loyalty to the traditional forms of law.

It has always been one of the great essentials of human progress that heroic and prophetic leaders free the people from many of the past traditions. To the people that have to change their patterns of belief and procedure this always seems like a terrible waste and a ruthless process of destruction.

There Came One Running

As Jesus was going along the way it was reported by Mark that, "There came one running, and kneeled to him and asked him, "Good master, what shall I do that I may inherit eternal life?" Jesus quickly outlined for him a process of living that would insure for him eternal life. He quoted the commandments and the anxious inquirer said, "Master, all these I have observed from my youth." Jesus immediately added another condition, that of selling all he had, and giving it to the poor. The next demand to the seeker of eternal life was this: "Take up the cross and follow me."

From the standpoint of immediate result the interview was a failure, for the man had great possessions, and went away grieved at the very thought of parting with them even at the prospect of eternal life. The price was too high for this man who came running to pay.

Let us return to the words "he came running." There are some questions that are so important that it is necessary to run for an answer. Eternal life and the way to achieve it is one such question. The glory of this lesson lies in the fact that Jesus knew the answer. The man who tried to find the way to inherit eternal life, had inherited everything he possessed. This was revealed in the form of his question, "How can I inherit eternal life?" He had no intention of earning it, or achieving it, or in living the kind of a life worthy of immortality.

We face the same conditions today, when we set out to live the kind of life worthy of continuing in another world. Jesus indicated definitely what this kind of life means. You have to be willing to part with anything which has taken possession of you, and which has enslaved you to the present world. Great possessions have a way of killing the spirit of God within the human soul. The very time, energy and consuming care involved in even keeping possessions, smother and shrivel the spirit of God within us. In the possessions which too frequently possess us, we live, move, and have our being. We may become so much involved in our possessions that we perish with them.

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Why The Revised Standard Version?

FRANCES DUNLAP HERON

HE STANDARD BIBLE committee, Dean-emeritus Luther A. Weigle of Yale Divinity School is chairman, appointed in 1930 by the International Council of Re-us Education (now part of the division of Christian ation of the National Council of the Churches of st in the U. S. A.) On behalf of forty Protestant de-inations, the International Council authorized the mittee to produce a translation designed for public private worship, making use of the best available cal research, manuscript discoveries and archeological ngs. Intensive work began in 1937. The first part e task — the New Testament — appeared in 1946. he issuance of the completed Bible this year will coin- with Christian education week, September 28th to ber 5th, and will be the occasion of nationwide cele-ion. Simultaneous observances on Tuesday evening, ember 30th, are being planned in 3,000 communities. merely is the "Revised Standard Version" making re-us and literary history. With a first printing of al-t one million volumes, it is establishing itself as the gest project in book publishing history.

rom the scholars' standpoint, however, the most sig-cant record the "Revised Standard Version" can eve is that of quickly becoming the people's Bible, as King James version did in its day. The King James ion served our forefathers well. It was a memorable t in history. But to hold to it now as the final form xpression for the word of God would be to turn our ks upon the truth as we now know it. Let us take a ck look at three reasons why the King James version ds to be revised.

IRST, THE KING JAMES translators had only a dozen or so late medieval manuscripts of the New tament, too few and too far from their originals to re accuracy. The Greek text on which they based r New Testament was full of the accumulated errors nany centuries of manuscript copying by hand. To-'s scholars can count more than five thousand mistakes he Greek! Furthermore, the King James group had aids for understanding the Hebrew text of the Old tament such as biblical scholarship now possesses.

nly a few years later older Greek manuscripts began urn up. Out of the East in 1627 came a Greek version he Bible dating back to the fifth century. Rescued n a monastery wastebasket in 1844 were pages from oldest Greek Bible known, and later almost the whole uscript was recovered. Within very recent years, the ster Beatty manuscripts of 1930 and the Dead Sea lls of 1943 have pushed our knowledge of the text he Bible back nearer and nearer to original writings.

econd, the translators of 1611 and even of the 1870's not have the present-day contributions of archeology elp them understand the vocabulary, idioms and gram- of New Testament Greek. A workman digging near Nile one day flung a mummified crocodile onto the rocks and opened up a whole new world of research for New Testament scholars. Within the crocodile — and his brothers around him — were ancient papyrus documents, written in the same Greek as the New Testament. Researchers found to their amazement that this was the everyday Greek of housewives and schoolboys and that the rules of classic Greek translation they had applied to the New Testament did not always convey the right meaning.

IN THE THIRD PLACE, many English words have changed meaning since the days of the Elizabethan language in which the King James version is preserved. To be exact, more than three hundred English words in King James, accurately translated in 1611, have now so changed in meaning that they are misleading. Grandfather, Aunt Mary, Junior, Junior's Sunday school teacher, and maybe even the preacher, think they know those words because they're familiar. That's the trouble. The words are familiar, but they aren't what they used to be!

Inheriting on the one hand the inaccuracies and the weaknesses of the King James version and on the other the greatest body of scholarship resources in history, the members of the Standard Bible committee saw their task as three-fold: first, they have sought to recover the Bible; recover the text at points where the Hebrew and Greek text that was followed by King James was in error; recover the meaning at points where King James was correct but now misleading on account of the changed meaning of English words. Then, they have sought to preserve the Tyndale-King James tradition — the basic structure of Tyndale and the simplicity, dignity, directness, beauty and power of King James.

Finally, they seek now (according to Dean Weigle) to replace the King James version because it is defective and misleading at many points. In its place they offer the "Revised Standard Version," as accurate as conscientious scholarship can produce in the light of what is known today. Where the Tyndale-King James wording was correct, it was kept. Where not, it was changed. Each substitution of words called for committee discussion, with a two-thirds vote of approval necessary.

The word change that occupied the last moments of their discussion was symbolic of the purpose of the revisers to recover the original spirit and meaning of the text. What to do about the Hebrew word *chesed* was the problem. One of the most important words in the Old Testament, it had been translated in earlier versions as "mercy," "loving-kindness," and "kindness." But those words, the committee agreed, do not adequately express the meaning of the original Hebrew, which was meant to describe the character of God and his disposition toward men. The term that was finally chosen was "steadfast love." It brings us closer to the God of the Old Testament as the early Hebrews knew him. And this is one of the aims of the "Revised Standard Version."

"When We Needed It Most"

CHARLES R. JOY

"Your help came when we needed it most," said the President of the Federated Republic of Slovenia. Similar statements were made to the representatives of CARE by all the high officials of Yugoslavia. And what is more important, by the common people.

WHAT WAS this need? It was caused by the drought of 1950. In the history of Europe no comparable drought has occurred since the year before the French Revolution broke out. It is probably true that this drought in France was an important contributory cause for the revolution, for climatic changes have often brought political upheavals in the course of the centuries. The 1950 drought in Yugoslavia was no less critical for the country. Broad rivers dwindled to trickles. The land cracked like the skin of a fever-stricken patient. The cows grew thin for lack of pasturage, and were slaughtered. The wheat harvest failed. The gardens wilted and dried. The district of Bar in Montenegro has 35,000 people living in it, subsisting mostly on fruits and olive oil. The fruits did not mature. The olive trees for the entire region produced only 300 kilos of oil.

Throughout the country conditions were the same. Sixteen million people faced a winter of starvation. On October 20th the Yugoslav Embassy in Washington appealed to the United States for aid. President Truman announced stopgap measures, and on November 18th the Yugoslav vessel *Makedonia* docked at Rijeka with 1600 tons of dried beans, the first shipment of American foodstuffs arriving with admirable and characteristic American promptness in the face of human need. So the emergency relief began.

BUT THIS WAS only the latest emergency in this war-tortured country. The four terrible horsemen of the apocalypse had been tearing recklessly through this land since Palm Sunday, 1941, when three hundred Nazi bombers came shrieking down on the nation's capital, leaving 25,000 dead crushed under the ruins of Belgrade. No war was declared, but invading armies attacked the land from Germany and Italy, from Hungary and Bulgaria. The 41,000 partisans at the end of 1941 grew to 400,000 by 1944, and when the national army of liberation was formed it numbered 800,000. President Roosevelt called March 27, 1941, when the royalist Government, which had signed the tri-partite pact with Germany, Italy and Japan, was overthrown, "the turning point in Hitler's fate," and it was true, for this event delayed the invasion of Russia until it was too late to reach Moscow before winter had set in, and tied up in Yugoslavia more than a million Nazi soldiers badly needed elsewhere, not counting the 500,000 men killed and the 600,000 men captured.

By the end of the war one out of every five Yugoslav children was without one or both parents and the whole country was in a state of destruction and distress. Into this situation the United Nations relief and rehabilitation administration stepped with invaluable and monumental assistance, and after that agency suffered its untime death the United Nations international children's eme gency fund took its place.

Since early in 1948, UNICEF has been serving t needy ones among the 6,617,000 children of Yugoslavi Its child-feeding project grew until by the end of Marc 1951, when CARE began its large-scale relief program, was feeding 1,300,000 children with skim milk powd and 100,000 infants with whole milk powder. In additic it shipped into the country large quantities of cheese, fis liver oil, fats, meats, fish, cocoa, pulses and grains, t Yugoslav government matching these foods with brea sugar, potatoes and other foods. When CARE bega its U. S. agricultural surplus food distribution, UNICE turned over many of its children to the CARE progran At the end of May, 1951, the UNICEF program was su pended to save milk for the winter, but in the fall it wa started again with the feeding of about 500,000 childre The program will end in May, 1952, and probably the will be no more UNICEF feeding in Europe thereafter.

MORE AND MORE UNICEF is turning its atten tion to long range, constructive plans. A plant fo the making of milk powder was opened October 1, 195 and next year another will be started. In every capita in the country pasteurization plants will be set up, fed b many collecting centers. Hitherto there have been n plants of this kind. When the plan has been completed fluid milk will be available for 700,000 children, and drie milk for 300,000. This is a splendid contribution to th reconstruction of the land.

But this is not all. UNICEF has given considerabl quantities of cotton, wool and leather. It is serving dis eased and handicapped children. It has participated i important health campaigns against tuberculosis, malaria mycosis, veneral disease. It has provided health and hos pital equipment. The name of UNICEF is a household word in Yugoslavia, though many of the people still think that it is an American organization.

The United States food aid program in Yugoslavia which began in November of 1950, has come to a close The Yugoslav ship *Slovenia* brought the last cargo on August 8th: 1645 tons of lard. In all, 500,000 tons of basic foodstuffs have been delivered, such things as wheat, corn, corn-meal, barley, oats, milo, beans, fats, sugar, dried eggs, canned meat, dried milk and seeds. The original stopgap grant of $31,400,000 was increased by a Congressional appropriation of $37,800,000, making a total contribution of $69,200,000 for this emergency relief, basic foodstuffs and concentrated good will.

This food delivered by the United States government was not given away. It was sold through regular distribution channels, but the money paid by consumers was set aside into a special welfare fund, to be spent in a manner agreed upon by the United States and Yugoslavia. The agreement finally was that ten per cent of this fund

ld be spent in a technical assistance program and y per cent for the improvement of Yugoslavia's pub- ealth services.

his has been a wise program, carefully planned, effici- administered. The Yugoslav government has given plete co-operation, and has broadcast everywhere the s that this great help has come from America. The erican program will be succeeded by a joint program urther aid, in which the United Kingdom and France join with the United States in advancing $50,000,000 he second half of 1951 for the purchase of raw ma- ls.

IS EXTREMELY interesting that in these recent elief operations in Yugoslavia, we have had an inter- onal organization, a national government and a pri- organization working together in the closest of under- ding and co-operation. The private organization is RE, which entered the picture later than the other two, whose contribution has been of great magnitude and ificance. It has distributed almost 48,000,000 pounds gg powder, milk powder and butter, surplus foods vided by the government. Unlike the U. S. food aid, e basic CARE supplies have not been sold. They have n distributed freely to something like 4,000,000 people, of whom have been surprised and delighted to get nething for nothing, with no strings attached.

he CARE program has been administered through the goslav government with the most careful control by RE observers who have traveled in their jeeps into ry corner of the land to see that there was no corrup- , no abuse, no discrimination. Sometimes these things e found, and then they were immediately corrected ough CARE insistence. For the most part, everything s honestly and fairly handled by the government of- als. There were many difficulties, and some com- ints, largely because much more food could have been d, and because there were always border-line cases, on the whole the operation was a credit to Yugoslavia l CARE alike. One of the observers came back to re- t: "I found not one instance of discrepancy among the odd people interviewed. I talked with many people random. In their estimation, CARE food was being ly distributed." This was the general conclusion of all observers.

ACH OF THE approved recipients in the categories of aid received two pounds of milk powder e equivalent of eight quarts of milk), one pound of powder (the equivalent of thirty-six eggs) and one nd of butter a month for a period of six months. What has meant in a country where most of the cows had ppeared, where many people had never tasted butter, l where eggs had been costing the equivalent of 40 ts apiece, can hardly be appreciated by America, but vas certainly appreciated by the Yugoslavs themselves, o hailed the CARE observers as demi-gods, and never sed to "God bless Truman," and to "salute America."

he U. S. Aid program has come to an end, the CARE plus food commodity program is also at an end. The UNICEF feeding program will last through the next winter with diminishing coverage. What now for Yugoslavia?

The fact is that Yugoslavia is still in desperate need. The crisis caused by the drought has passed, but the crisis caused by the war, by low standards of living, by tuberculosis, malaria and other diseases remains. The danger of a starvation winter has passed, but the coming winter will be one of undernourishment from all the present signs.

I think of the woman who lived in her one room with three children (two, three, and six) at Negotin Vard. The room was completely dark except for the light that came in through the door. She had no income whatever. Her brother received a pension because he was an invalid, and helped her a bit. "Do you know what my CARE card means?" she asked. "It means that we can have something to eat every day. The only other food we have is bread and cheese."

THIS IS NOT a very unusual case, and the time will soon be here when hundreds of thousands of people will remember with wistful longing the CARE jeeps with their welcome American flags and the strange words on the side "CARE, U. S. A." They mispronounced the words, but they knew that CARE was American help for Yugloslavia. However the queer letters might mean, CARE food was sweet to the taste. And the people knew that they were not alone in a world of enemies, but that they had friends who had stood by them when they needed help the most.

HE IS NOT HERE, HE IS RISEN!

(MATTHEW 28:6)

Philip L. Frick

From Joseph's tomb, while dawn filled the sky,
Christ heard God's call to bring salvation nigh
To saddened hearts of men afraid to die. —

Alleluia! Alleluia!

He risen is! The herald's voice we hear;
Christ offers life to all enthralled by fear.
He comfort speaks, in love brings freedom near. —

Alleluia! Alleluia!

Our living Christ by holy God assured
O'er might of tomb to be the eternal Lord,
'Gainst death's grim rule, he is triumphant word. —

Alleluia! Alleluia!

Victor is he, by death could not be bound,
He, Lord of life, he healed of Calvary's wound,
In him new saviour of mankind is found. —

Alleluia! Alleluia!

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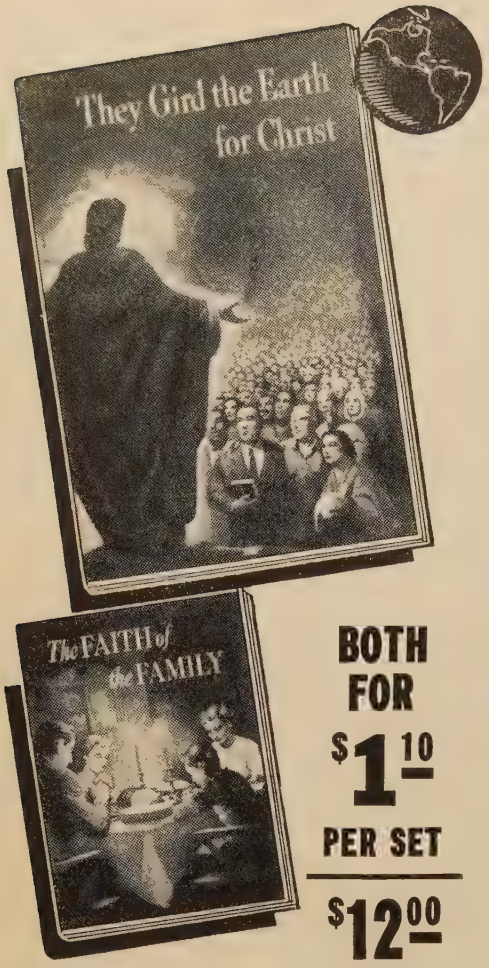

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ZIONS HERALD 125 YEARS AGO

April 4, 1827

The number of drunkards in the U. S., would make an army as large as that with which Buonaparte marched into Russia; and would be sufficient to defend the U. S. from the combined force of all Europe. — Convert our drunkards into good soldiers, and one tenth of them would redeem Greece from the Turk. — Convert them into apostles, and they would Christianize the world. And what are they now? Strike them from existence, and who would feel the loss? Yes, strike them from existence, and the United States would be benefited by the blow.

* * * *

One thousand Dollars Reward. — Ran away from the subscriber, within a few years, his whole Estate, consisting of Houses, Lands, and, above all, *a good name.* — They gradually absented themselves, after being decoyed by an old hag who frequented the village, named *Intemperance.* Any person who will restore the aforesaid property, and cause legal proceedings to be had against the offender, shall receive the above reward, and the thanks of TIPLER.

* * * *

Two negroes at the South, who had just been to hear an eloquent pulpit discourse, were conversing together respecting it, when one remarked that he could "no understand." The other replied that he understood but one word. "What dat?" "Perseverance," "O, me tell you what dat mean; it mean, take right hold, hold fast — no let go."

Course For Church Secretaries

New York — A special course for church secretaries will be offered this year at the annual Wellesley Conference to be held at Wheaton College, Norton, Mass., June 22-2[illegible] it was announced at headquarters of the National Council of the Protestant Episcopal Church. The conference is a regional gathering of Episcopal clergy and laymen usually held at Wellesley College, but convened at Wheaton College this year because of repair work scheduled at Wellesley.

Church secretaries from all parts of the country are being invited to attend the course, which will be led by the Rev. Rollin J. Fairbanks of the faculty of Episcopal Theological School, Cambridge, Mass. Decision to institute the course grew out of a church secretaries conference held in 1950 at Seabury House, Greenwich, Conn.

Refuses To Pay 'War Taxes'

South Hartford, N. Y. — A woman pastor in a Washington County community paid only 25 per cent of her 1951 federal income tax because she is opposed to the government's "warlike ventures." The Rev. Marion C. Frenyear, pastor of the South Hartford Congregational church, said she is a Christian pacifist and "cannot support war in any way."

For the same reason last year Miss Frenyear paid only 25 per cent of her federal tax bill. Walter R. Sturr, collector of internal revenue at Albany, placed a lien against her salary and indicated the same method would be used this year to collect her unpaid taxes. The delinquent taxes last year were paid by the treasury of the church and the amount was deducted from the pastor's salary.

Miss Frenyear accepted a call to the church in November, 1949. She said: "Before accepting the call, I explained to the officers of the church that I am a Christian pacifist. I told the South Hartford congregation that I could not support war in any way. My refusal to voluntarily pay 75 per cent of my income taxes was expected by the congregation."

Miss Frenyear said that in her belief war is against religious principles and taxes should be used to bring peace and disarmament to the world. Commenting on her refusal to pay the full tax amount, she said: "I felt that the fact that I am both a minister and a woman would enable me to exert some influence against the nation's trend toward militarism."

Last October the congregation voted against taking any action to censure Miss Frenyear after it was learned that she had contributed $500 to the bail fund of Arnold Johnson, an accused communist leader in New York City. The Hartford American Legion Post had cited "unfavorable publicity" resulting from the publication of Miss Frenyear's name in a list of contributors to the bail fund.

gin Printing Of Bible

EW YORK — Printing of the "Revised dard Version of the Holy Bible" was be- with brief ceremonies in which the of- s of the National Council of Churches cipated. The ceremonies took place in plant of the American Book-Stratford s, Inc. A prayer was offered by Dr. uel McCrea Cavert, general secretary of National Council, after which Dr. Roy Ross, associate general secretary, pressed electric switch which started the presses ng.

multaneously, the "Revised Version" also t on the presses in two other plants — H. Wolff Book Manufacturing Co., Inc., rboro, N. J., and the Riverside Press, bridge, Mass. Plates were sent to Edin- h, Scotland, where Bibles for the rest he English speaking world will be pub- d.

r. Luther A. Weigle, dean emeritus of Divinity School, who headed the com- ee of 32 scholars responsible for the re- n begun in 1937, was not present at the monies because of his illness. In a ement prepared for the occasion, he said e are three vital reasons why the Bible he 17th century must be revised for peo- today.

First," he said, "manuscripts much older those used by translators of the King es version are available to modern lars. Many interpolations and hand- ying errors made by medieval monks t be eliminated. Second, the arche- gical discoveries of the past 75 years have rded incomparably richer resources for erstanding the vocabulary, grammar and ms of the Biblical languages. Third, y words in the King James version ch meant one thing 350 years ago, mean ething else now and they must be cor- ed to give the true meaning of the word our time."

ublication date of the "Revised Version" eptember 30th, by which time nearly one lion copies will be available. The print- just begun includes both the Old and New Testaments. Publisher of the "Re- d Version" is Thomas Nelson and Sons, v York.

urch Publishing Increased

NDIANAPOLIS — Satisfaction over "substan- y" increased business by religious pub- ing concerns in 1951 was expressed by gates to the first annual meeting of the testant Church-owned publishers associa- . Increases averaging 14 per cent were orted, according to Gordon A. Grant, ladelphia, executive secretary.

Nearly 200 representatives of 26 major estant publishing agencies, doing an an- l business of nearly $50,000,000, attending meeting of the association, which was formed last April. It was announced that two new members had been received into the association: the Seabury Press, newly-formed Protestant Episcopal publishing house at Greenwich, Conn., and the United Church (of Canada) Publishing House.

Discussion and workshop groups at the four-day sessions were concerned primarily with accounting methods of the member organizations. Principal speaker was Dr. Paul Calvin Payne, Philadelphia, general secretary of the Board of Christian Education of the Presbyterian Church in the U. S. A.

Dr. L. L. Huffman, publisher and general manager of the Otterbein Press (Evangelical United Brethren Church) of Dayton, O., was elected president of the association, succeeding Pat Beaird of the Abingdon-Cokesbury Press of Nashville, Tenn. Dr. H. Torrey Walker, Philadelphia, business manager of the Muhlenberg Press and executive secretary of the Board of Publication of the United Lutheran Church, was elected vice-president. John Ribble, Philadelphia, associate general manager of the Westminster Press (Presbyterian Church, U. S. A.), was re-elected treasurer.

Dr. Samuel W. Shayne, Pittsburgh, chairman of the Board of Christian Education of the United Presbyterian Church of North America, was named to the executive committee. Re-elected to the executive committee were Harold Ingraham, Southern Baptist Sunday School Board, Nashville; Herbert Osteye, American Baptist Publication Society, Philadelphia, and Kenneth L. Graham, Herald Publishing House, Independence, Mo.

The association's 1953 convention will be held in Atlantic City, N. J., and its 1954 meeting in Cincinnati. The last full week in February was designated as the scheduled time for future annual meetings.

You're Only Young Once

HOOVER RUPERT

Prayer is Power

During the remaining few days before Easter, youth and adults will be hearing a good bit from their pastors about the spiritual life and the Christian faith. I was very much impressed recently with the news dispatch which told of an address in Tokyo by General Matthew B. Ridgway. He was speaking to the congregation in the general headquarters chapel on Laymen's Sunday about the power of prayer. The newspaper report of his remarks is worthy of our attention here as we reflect on the coming of Holy Week.

"The thought uppermost in my mind today," the general said, "is the manifest power of prayer and the equally manifest urgent need for prayer by the laymen. Not the passive praying for some benefit, condition, or advantage, but the earnest, active seeking for guidance born of a full realization of one's own inability by one's own individual effort alone to discharge the duties and responsibilities which life in our complex society places upon us."

The United Nations commander continued, "Nowhere is the power of prayer more manifest, nowhere is its urgent daily need more evident, I think, than right here in the Far East where the representatives of our people and many other member states in the United Nations are actually engaged in deadly struggle against implacable communist aggression."

"Beyond any shadow of doubt the power of prayer has sustained our forces in Korea, has guided and illuminated our leadership there, and remained the force of incalculable potency in our continuing battle for our cherished principles," he said. "This power of prayer, while guided from this pulpit, was not generated there alone. It came and it continues to come from that great reservoir of America's strength — faith in God, faith in the ultimate triumph of right, and faith that the things for which we contend are worth more than life itself."

Recalling the strength of Christian laymen, General Ridgway concluded, "So this power which sustains us both on and off the battlefield in the innumerable and unprecedented problems of the new order here is truly a power generated by laymen, by earnest reasoning laymen, by laymen aware that the force of this power need have no limits save that of their own integrity and courage."

Aren't these challenging words? Alone they provide inspiration and challenge, but when one realizes who spoke them, they are even more impressive. While one may differ slightly at points in the theological implications of what the general says, all can agree at the importance of the power of prayer in the life of men and women — young and old, soldier and civilian, laymen and clergy. Let these words remind us in this holy season of the strategic necessity for prayer in the life of everyone of us who would be Christian, the need for "earnest, active seeking of guidance" from the God who was revealed in Jesus Christ. Is prayer a part of your life?

Cables On Germ Warfare

New York — Two cabled communications have been received from Bishop Albert Bereczky, president of the general synod of the Hungarian Reformed Church, condemning the alleged use of bacteriological warfare in Korea and elsewhere. One of the cables was sent to United Nations headquarters, and the other to the National Council of Churches.

In his cable to the UN, Bishop Bereczy said he was writing on behalf of Hungarian member churches of the World Council of Churches. The cable to the National Council urged that body to protest against the alleged use of germ warfare in Korea. In response to this request, Dr. Samuel McCrea Cavert, the council's general secretary, cabled the following reply to Bishop Bereczky:

"Charges of germ warfare strongly denied by United Nations command. We regret delay of states making charges to accept international investigation. Essential first step is establishment of facts. Will urge United States government to press vigorously for international agreement to accept promptly offer of international Red Cross to investigate, and also to enable World Health Organization help combat any epidemic in Korea regardless of origin. Urge similar action on the part of your churches. Glad to consult on further steps."

Dr. Cavert explained that his reply was prepared in consultation with officers of the commission of the churches on international affairs, established by the World Council of Churches and the International Missionary Council to serve as their representative in relation to the United Nations.

Layman Shepherds Servicemen

Philadelphia — Some 5,000 servicemen during the last ten years have attended Sunday church services in Philadelphia, although not one of them had planned to go to church an hour before the service started. They went because 75-year-old Fred Werner, a layman at Holy Trinity Episcopal church told them to go.

Mr. Werner's technique is a simple one. Each Sunday he leaves home about an hour ahead of time and patrols the principal streets and parks of downtown Philadelphia. Whenever he sees service folk, singly or in groups, he approaches them with a friendly smile. "Come on, boys," he says, "and go to church with me. It won't hurt and it won't cost you anything." Usually, from half a dozen to forty servicemen respond to his invitation, and accompany the kindly white-haired man to church.

It all started on Easter Sunday in 1942. Standing on the church steps before the service, Mr. Werner saw two sailors sitting idly on a bench in Rittenhouse Square across the street. On an impulse, he went over and invited them to come to the service.

"I'm not a sheep-stealer," he says. "I don't talk religion to the boys either before or after the service. I just figure if a boy is lonely and in a strange town and hasn't anything else to do, he might as well be in church." Most of the servicemen Mr. Werner takes to church are strangers in the town, so he usually throws in a sightseeing trip after the service.

The Homemaker's Corner

Mrs. Harry A. Burnham

It's April

A while ago we talked, in this column, about the season of lighted windows. A doctor wrote me that he read that article to a patient of his in a hospital and that it brought a smile to the man's face "which no other drug had been able to do." But now we change the lighted windows for open windows, which proves that every month of our year brings new adventures and new thrills.

A friend called me yesterday to say excitedly, "I heard my first robin today, and the crocus buds are almost open on the south lawn." The sounds, the scents and the colors of April are so uncertain, so changeable that every day is a new beginning. It is in early April that we throw wide open the living-room windows and spring sings in our ears.

First, as we drink in great gulps of April we are conscious of a tiny, tinkling sound, a little strain of music as from a muted violin. It takes a few minutes of steady listening for us to realize that it is the song of melting snow dripping from the eaves, or along the foundations of the house; just a gentle obbligato introducing the chorus, as robins, bluebirds, even crows, almost burst their throats announcing, "It's April."

Next comes a boy-made sound, but none the less April, as down across the field comes the piping of a willow whistle. Tommy has been down to the river cutting a perfect segment from a flexible bough, now he's marching noisily in tune with the universe. While he was busy with his whittling he must have heard a thousand peepers announcing hilariously, "It's April."

A block or two away a hurdy-gurdy is playing "The Wearing of the Green," and we hasten to the teacup on the dresser to get a nickle for the organ grinder when he appears.

This started to be an article all about the sounds, scents and colors of April, but the sounds were so compelling that we couldn't look or smell. Well, anyhow, in the words of a poem by Margaret Fishback:

"So doff your woolies, chum and sing,
You may be chilly, but it's spring."

Churches Challenge Corruption

New York — A resolution adopted by the General Board of the National Council of Churches commended the report of the U. S. Senate sub-committee on ethical standards in government, and urged ministers and adult and youth groups of churches to study it carefully. "Dishonesty and corruption anywhere — whether in public or private life," the resolution said, "are matters of concern to the churches and constitute a challenge to them."

"The revelation of corruption in the federal government provides an occasion for careful study of corruption everywhere. It would be unwise and unjust to consider corruption in government as a unique, isolated or new problem. On the other hand, moral deficiency must be met when and where it is evident and must not be disregarded on the grounds that it is found elsewhere. Malpractice on the part of government leaders cannot be excused by referring to similar or worse practices among other groups.

"Without passing judgment on the methods

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ed in the sub-committee's recommenda- for corrective measures to be adopted he government, we believe that the mo- and objectives of the sub-committee are inly to be commended. The report of sub-committee invites the churches to attention to these problems. In fact, it enges the churches: 'The nation's debt to churches, schools and homes, the great al teachers, is clearly recognized. The ality of the state is only partly subject to own control. The responsibility of re- us and educational institutions and of nts is enormous.' "

ound Is Broken

ASHVILLE, Tenn. — Formal ground-break- exercises for Meharry Medical College's alumni building and dormitory were March 12th, at 11:00 a. m., in Nashville. monies included a statement by Dr. Mat- Walker, chairman of the department urgery; music by the Meharry Singers; brief addresses by Mr. Basset Brown, on alf of the pre-alumni association; Dr. T. Brewer, president of the alumni associa- ; Dr. Robert A. Lambert, chairman of interim committee; and Mr. T. Graham l, chairman of the board of trustees. Dr. T. Rolfe, who is executive secretary of the nni association, presided.

auchamp Tragedy

ASHVILLE, Tenn. — Luke Granberry ry) Beauchamp, Jr., son of the Rev. and . Luke G. Beauchamp and grandson of late Bishop W. B. Beauchamp, was acci- tally shot and killed on Monday night, ch 17th. The accident occurred when y and two of his school chums were ex- ning a gun collection at a friend's home. gun, a German luger, went off while ng examined by one of the boys, a friend ong standing.

Mr. Beauchamp, who is a staff member of department of general church school k of the General Board of Education, was Kalispell, Montana, conducting a church al life institute at the time of the accident, reached Nashville by plane the following rnoon.

Funeral services were conducted Wednes- afternoon, March 19th, at Belmont thodist Church, of which Gary was a member, by the Rev. Walter Towner, of the Board of Education staff, and Dr. E. P. Anderson, assistant pastor of Belmont church. Burial was in Springfield Cemetery, Nashville.

Gary was a junior at West End High School, a sergeant in the school ROTC, and a member of the high school and Belmont church choirs. Mr. and Mrs. Beauchamp have three other sons, twins Richard and Wallace, 13, and Stephen, 10.

Modern Pioneers Still Come To California

R. ORMAN ROBERTS

It was July, 1943. G. I. James Swasey stood on the troop transport as it passed under the Golden Gate bridge. Minutes later its mile long suspension span and skyscraper towers framed a city he had learned to love. He had been there only a few short weeks. Now he was leaving for the South Pacific. As the fog moved in, slowly blacking-out the twinkling amber lights, he made a vow, "If I'm lucky enough to get back, I'm coming to California for good."

Thousands had already moved to California to work in shipyards in Mare Island, Richmond, Marin City, Hunter's Point. Other thousands had come to contribute to the war effort in the teeming aircraft factories of Southern California. Most of these came "for the duration." Or so they thought. Almost before they realized it, they were in California "for good."

G. I. Jim Swasey was lucky. He "came back" after the war. At his home in the East it was grand to see familiar places and faces. But when it came to taking up life where he had left it — well, he could not forget his vow. All through the hell of South Pacific island-hopping he had dreamed of fulfilling his vow. His mind was made up. Like the "49ers," for him it was "California or bust."

Civilian Jim Swasey was one of four and one half million persons who have come to California during the past twelve years. And they are still entering the Golden State at the rate of 30,000 per month. The Methodist visitors coming to California from all parts of the world in late April and early May will be thrilled by the beauty and grandeur of the varied climate and geography. As they marvel, they will be always conscious that here they are in a pioneering section of the nation, a state still expanding and developing with its story, for the most part, yet to be told.

Californians are anticipating that not a few of the visitors will come for General Conference, look around, then return to their homes just long enough to pack up and, like G. I. James Swasey, join the mighty procession of Americans who have found good reason to spend the rest of their days in the Golden West.

Dr. Kale At Duke

Dr. William Arthur Kale, pastor of Wesley Memorial Methodist Church, High Point, North Carolina, has been appointed professor of practical theology in the Divinity School of Duke University, President A. Hollis Edens has announced.

Dr. Kale will have the responsibility for courses in the organization and administration of Christian education, succeeding Dr. Hersey Everett Spence, who retires at the end of the current academic year after forty years of service in Trinity College and Duke University. Mrs. Bessie Whitted Spence is also retiring from her position as assistant professor of biblical literature.

Dr. Kale is a native of Asheville, North Carolina. He holds the A. B. and B. D. degrees from Duke University and the degree of Doctor of Divinity from High Point College. He has also studied at the Divinity School of Yale University. He is a member of the Western North Carolina Conference of the Methodist Church, and has served churches at Wilson, Weaverville, Mooresville, Kannapolis, Hickory, Shelby, and High Point, North Carolina. He is now in his third year at Wesley Memorial, one of the leading churches in the Southeastern Jurisdiction of The Methodist Church.

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More Bishops

Another step toward modifying legislation to permit the creation of two new episcopal areas in The Methodist Church was taken at a meeting of the South Central Jurisdictional Council in Oklahoma City, March 11th.

The council, attended by leading churchmen of the eight-state jurisdiction, also voted to commend Congressman Dewey Short (Mo.) for his part in helping defeat UMT and advised district superintendents to keep their pastors alerted to oppose any attempt on the part of the President to renew his efforts to appoint an ambassador to the Vatican.

The proposed amendment, which will be sent as a memorial to the General Conference in San Francisco, would reduce the membership test figure for electing additional bishops in jurisdictions with far-flung areas. A similar memorial has already been drafted by a committee representing the North Central Jurisdiction and forwarded to the secretary of the General Conference. If adopted, the proposal would permit the formation of a new episcopal area in both the North Central and South Central Jurisdictions.

The present rule provides that "each jurisdiction having 500,000 church members or less shall be entitled to four bishops, and for each additional 500,000 church members or two-thirds thereof, shall be entitled to one additional bishop." The proposed memorial would reduce both membership figures to 400,000 for jurisdictions where the average episcopal area is more than 70,000 square miles. It would apply to all of the church's jurisdictions except the Northeastern and Southeastern, where the average episcopal area is considerably smaller than 70,000 square miles. However, neither the Central or Western Jurisdictions have sufficient membership at the present time to qualify under the proposed rule. The Northeastern Jurisdiction has increased its membership to the point where, under the present regulations, it may add another episcopal area, if it decides to do so at its conference this summer.

Dr. Paul D. Womeldorf, jurisdictional executive secretary, reported that one half of the denomination's churches with a membership of 3,000 or more are located in the jurisdiction. His report also indicated that during the past decade church school membership in the jurisdiction has increased more than 20 per cent and church membership 14 per cent while the general population gain in that territory has been only 9 per cent.

Bishop Dana Dawson of the Kansas-Nebraska Area and Dr. Thomas A. Williams of First Church, Wichita, reported on plans for the jurisdictional conference to be held in the Wichita Forum June 27-July 1. Speakers already secured include Bishop G. Bromley Oxnam, Congressman Walter Judd, and Bishop Richard C. Raines.

Town And Country

Westminster Theological Seminary will conduct its regular school for town and country ministers July 14th to August 1st. The Maryland-Delaware Council of Churches will join with the seminary in helping to make the school available to pastors of all denominations. The faculty and courses will be as follows:

Dr. Ralph A. Felton, Drew Theological Seminary, "A Philosophy of Rural Life;" Dr. T. Wilson Longmore, U. S. Dept. of Agriculture, "Group Work with Rural People;" Dr. Ira Moomaw, Agricultural Missions, "The Christian Mission Among Rural People;" Dr. Mark Rich, secretary of town and country, the American Baptist Church, "Rural Community Organization;" and Professor John Baxter Howes, director of the school, "The Rural Pastor."

A limited number of scholarships are available. Those interested should contact the director, Professor John Baxter Howes, Westminster Theological Seminary, Westminster, Maryland.

st Of Operating Churches

NNEAPOLIS, Minn. — How much does st to operate a church? A survey by the *eapolis Tribune* covering current bud- of 18 Protestant congregations reported annual totals: Churches in the large category, from $185,000 to $50,000; su- an churches, from $30,000 to $15,000; churches, from $12,000 to $5,000.

e *Tribune* article said, however, that paring the budgets of various churches tremely hazardous because they are set differently and because they frequently ot tell the entire story of a church's in- and outgo. In several cases, the con- tions to building funds or mortgage pay- s or offerings to special appeals are com- ly outside the budgets.

nnepin Avenue Methodist church of eapolis, which has 4,750 members and a estimated constituency of 12,000 persons, rted the largest budget — $185,646. ies paid to top pastors of the 18 congre- ns were found to vary according to the ch's size and wealth.

the "large city" congregation category, salaries paid top pastors ranged from 00 to more than $20,000. In the subur- category, cash salaries varied from $3,500 5,000. In the rural congregations, the salaries were from $2,000 to $3,000. Be- his cash salary, the pastor in practically y case also had had free use of a congre- n-owned home (called a parsonage, a se or a rectory) for his family.

mmission To Study Ministry

a report prepared for submission to the General Conference of The Methodist rch, the denomination's commission to y the ministry recommends that: the ent rule prohibiting unordained supply ors from administering the communion remain unchanged; the "no smoking" ge shall no longer be required of a mini- al candidate, but that he shall be asked make a complete dedication of himself e highest ideals of the Christian minis- and that standards for conference mem- ip shall not be lowered for supply pas- but that "supplies" shall be given every ble encouragement to complete the pre- ed course of study to make them eligible conference membership.

e document, which also outlines the osophy and history of the Methodist stry, was prepared by a commission headed by Bishop Gerald Kennedy of the Portland (Ore.) Area. Dr. Kenneth Pope of First Church, Houston, Tex., served as secretary. The report praises the Methodist pulpit as "the freest platform in the world," but warns that " it may be that the ease with which ministers may be moved has become a weakness in our policy."

"There are times," the report declares, when a minister ought to deal with his problems instead of runing away from them, and there are times when a congregation needs the word of a prophet even though it makes them uncomfortable. Bishops and district superintendents need to be aware of this danger and be on their guard lest their chief aim be peace rather than Christian growth."

Success At Maynard

ROBERT K. JONES, JR.

The Methodist Church of Maynard, Mass., has successfully completed its every member canvas. A budget of $8000 was subscribed by about two hundred church families. The new budget includes $600.00 for missions and $2400.00 for remodeling of the church basement.

In the past three years the church has spent over $10,000 on remodeling its church basement into modern Sunday school class rooms, new kitchen and dining room. A new heating system has been installed. The church attendance has improved from an average of 60 to an average of 120, with many Sundays at 140. The choir has grown from 16 to 57 including 22 in the junior choir. The church now sponsors a cub pack of 40 boys and a scout troop of 20 boys.

The W. S. C. S. has grown from 12 to 40, and a couples' club with fifty members and an average attendance of 60 persons has been organized. The men of the church meet every Thursday night in the church basement to help with the remodeling of the church. An active Methodist youth fellowship of twenty members meet every Sunday night in the new Sunday school rooms.

A committee is being organized to develop new programs to increase the membership of the church and its effectiveness in the community. Under the new budget no more money raising projects will be allowed, but many social activities are being planned to make the church a family church with everyone getting to know each other.

Triple Threat To Faith

NEW YORK — Nationalism, regionalism and communism constitute " a formidable trinity of foes" threatening "the hard-beset Christian faith," Dr. George A. Buttrick told the spring meeting of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

Dr. Buttrick, pastor of the Madison Avenue Presbyterian church, has returned recently from a tour abroad sponsored by the board. As Joseph Cook Lecturer to the Far East, he left last September to speak in Japan, the Philippines, Thailand, Indonesia, India, Pakistan and the Near East.

"In many lands such as Pakistan," Dr. Buttrick said, "religion is the State and the State is religion. That is to say, a man becoming a Christian is in that act an outright traitor both to home and country." Japan's wartime slogan of "Asia for the Asians" is winning a following throughout the East, despite Japan's defeat in the war, and is creating a growing regionalism there, Dr. Buttrick said.

"It should be clear," he said, "that we can return to Asia only as equals, not as rulers, and perhaps we must be penitents before we can return as friends." Asserting that communism is "manifestly gaining in Asia" at the moment, the clergyman continued: "It could be stayed. But not if we put all our eggs into the military basket."

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PERSONS

In observance of National Brotherhood Week, Rabbi Judah Sempfer, from Temple Israel, Dover, N. H., was guest preacher at the First Methodist Church in Rochester, N. H., the Rev. Nelson Canfield, minister. The service was broadcast over radio station WWNH.

Five religious educators appeared on the presentation of "Curriculum of Religious Education" at National College in Kansas City, Mo., March 11th and 12th. This program was the first to be presented in the Marcia E. Wertsch lectureship series. The program consisted of papers by the five guest lecturers, panel discussions, a public tea, and a children's worker's luncheon.

Tracey Jones To Singapore

The Rev. and Mrs. Tracey K. Jones, Jr., Methodist missionaries who served in China from 1945 to 1949, have been reassigned to Malaya. They are en route to Singapore, where Mr. Jones has been appointed as minister of the Wesley Church by Bishop Raymond L. Archer of the Singapore Area. For the past year, Mr. Jones has been administrative secretary for the student volunteer movement for Christian missions, with headquarters in New York City.

Mr. Jones, from Syracuse, N. Y., was educated at Yale Divinity School and the University of California. For a year before his assignment to missionary service he was in China as a liaison worker with American and Chinese troops, and still earlier was engaged in student work at Trinity Methodist Church, Berkeley, Calif.

Aldrich — Pearson

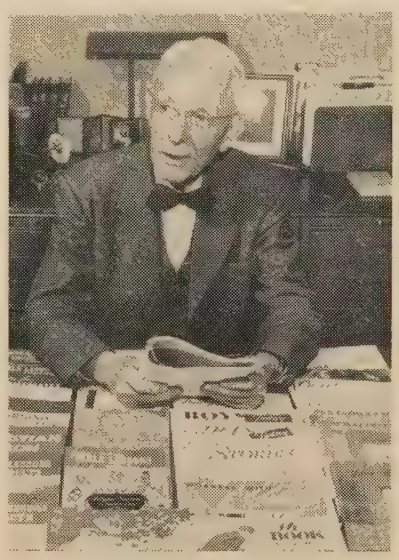
Miss Margaret Joan Pearson, daughter of the Rev. and Mrs. John Meredith Pearson of Carmel, New York, was married at Corvallis, Oregon, March 22nd, to Mr. Franklin Dalton Aldrich, son of Mr. and Mrs. George F. Aldrich, of Grand Rapids, Michigan, in the Church of the Good Samaritan. The ceremony was performed by the rector, the Rev. Charles Scott Neville.

The bride was graduated from Wells College, Aurora, New York, and received the degree of Master of Arts in Christian Education from Columbia University last year. She is director of college work at the Church of the Good Samaritan in Corvallis. Her father is president of Drew School for Girls in Carmel, New York. He is a former superintendent of the New York District of The Methodist Church.

Mr. Aldrich was graduated from Michigan State College and will receive the degree of Master of Arts from Oregon State College this summer. The couple will make their home in Corvallis, where Mr. Aldrich will work on his doctorate in botany.

The former Miss Pearson was a youth member of the General Board of Education of The Methodist Church, 1944-48. Her mother, Mrs. Ruth Stewart Pearson, is chairman of the section of education and cultivation of the Woman's Division of Christian Service, and recently represented the organization on a relief visitation to Europe.

Bowen To Retire



Dr. C. A. Bowen, editor of church school publications for The Methodist Church, announced plans for retirement next fall, at the meeting of the General Board of Education in Nashville, Tenn., recently.

He has given nearly 28 years to the editing of curriculum publications, and was accorded signal recognition for his distinguished record both within The Methodist Church and in many interdenominational activities.

Two nieces of the Rev. Norman J. Raison, pastor of the Uxbridge and Upton Churches, Uxbridge, Mass., were recently married by their uncle in Feeding Hills, Mass. On March 1st, Miss Thelma A. Raison, daughter of Mr. and Mrs. Frederick A. Raison, was married to Mr. Hugh W. Kerr; then on March 15th, Miss Ruth E. Raison, teacher in the Amherst High School, to Mr. Donald F. Horner of Three Oaks, Mich., where they will make their home.

The annual church conference of The Methodist Church at Weston, Mass., was held on Monday, March 24th under the direction of the district superintendent, the Rev. Willard C. Arnold. The Rev. Robert W. Huston, pastor of the Weston church, reported on the consistent growth of the me bership and attendance at worship servi In the last two years the membership has creased 32 per cent, while the per capita g ing of the congregation has doubled in last three years.

Joseph G. Brin

The sudden death of Dr. Joseph Gottla Brin, Boston University professor of sema tics, at his home in Brookline, Mass., Frid March 21st, brought to an end a long car devoted to the speech arts, cuuminated in book "Applied Semantics," 1951.

Born April 12, 1897, Dr. Brin's rich car in various fields of human knowledge as th relate to effective conversation and pub speech included newspaper work, the pra tice of law, private vocational guidanc speech writing, authorship of many boo and articles, and teacher with a wide follo ing among students and colleagues at Bost University since July 1st, 1944.

From 1944 to 1947, he was all-univers speech counselor and assistant professor speech at Boston University. In 1947 he b came professor of semantics at the divisi of public relations at the school of public r lations and communications at Boston Un versity.

Until his death, Dr. Brin was associate pu lisher of the *Jewish Advocate*, Boston. H brother, Dr. Alexander Brin, co-publishe survives him.

Mrs Charles Wesley Burns, Jr., (Ru Baker) died on March 24th at Kansas Cit Kansas, following a long illness. Mrs. Bur was the daughter of the Rev. Frank Bake retired member of the California-Nevad Conference. She is survived by her husban a son of the late Bishop Charles Wesle Burns, and Mrs. Burns, and by a daughte Kathleen Ruth.

Cornerstone Laid

The laying of the cornerstone of the ne addition to the Wollaston Methodist Churc Wollaston, Mass., took place March 23rd a 3 p. m. Officiating was Bishop Lewis C Hartman, retired, assisted by the Rev. Wi lard C. Arnold, district superintendent of th Boston Area, and the pastor of the church the Rev. Victor V. Sawyer.

Ground was broken for this structure o July 15th, and two days later C. C. Fulton o Milton, the contractors, began work on th building. It will be completed by May. Bui in English Tudor architecture, the additio will include a sanctuary seating 400 people a large room with a stage for entertainmen dinners and the Sunday school on the lowe floor; and an office for the pastor and secre tary.

The Wollaston church dates back to 187 Decision to make the new addition was vote

arch 8th, 1950, and a mortgage taken in
The total cost will approximate
000, when the new organ has been in-
l. Pews will be installed in August
rvices beginning in September.

S. C. S. Notes

uise Richardson

e Woman's Society of Christian Service
entenary Church, Auburndale, entertained at the April meeting the "Daughters of Myrtle" of the Myrtle Street Baptist Church in West Newton. Mrs. Lois Palches gave readings of her original verse, after which a social hour with refreshments followed.

* * * *

Miss Joan Harlan, daughter of Mr. and Mrs. George Harlan of the Newton Centre Methodist Church, has been elected to membership in Phi Beta Kappa at Boston University. Miss Harlan is active in her church; she is a member of the choir, secretary of the church school, and serves on many committees. In 1949 she attended the national conference of Methodist students in Urbana, Ill.; in 1951 the National Convocation of Methodist Youth in Purdue, Ind. At the present time she is president of the Boston University Wesley Club, and secretary-treasurer of the New England Methodist student movement.

* * * *

The Woman's Society of Christian Service of St. John's Church, Watertown, recently entertained local college students and foreign students at a fellowship tea. There were representatives from seven colleges, beside a blind student from Perkins Institute. A part of the program was furnished by these guests. Mrs. E. Tyler Parkhurst, conference student secretary, was the speaker before the tea.

"Freedom From Debt" At Glendale

e church property pictured above, the
dale Methodist Church of Everett, Mass.,
of the best equipped Methodist proper-
in Greater Boston, is at last free of all
after 27 years of continuous struggle.
"all" includes not only the debts con-
ed with secular agencies, (the $50,000
mortgage was burned March 18th,
and reported in Zions Herald May 18th,
) but also the church's "honor debt" to
Board of Home Missions and Church
nsion, the final $1,000 of which was paid
npressive ceremonies in a "Freedom from
Service" held in the church on March
1952.

e present granite edifice was erected fol-
ng one of the most spectacular fires ever
in the area on Sunday, November 11th,
following the noontime church school
on. The Rev. Arthur Pitman, pastor at
ime, led the congregation to the dedica-
of the new building on March 1st, 1925.
new edifice was heavily mortgaged, as
t be expected. During two foreclosure
npts by local banks in the years that fol-
d, the Board of Home Missions came to
escue of the congregation with two gifts
e form of long term loans.

rough the years the burdens of the bank
were such nothing was thought of the
of the Home Board. When the bank
gage was burned, however, the people
hat the money, amounting by that time
3,760 with accumulated interest, should
turned to the Home Board at the "Freedom from Debt" service. The Rev. William Vernon Middleton, executive secretary of the Philadelphia office of church extension of the present Board of Missions and Church extension, was present to receive the check and return the papers properly receipted, while the congregation sang the "doxology."

City officials, former pastors the Rev. Wellington C. Pixler, the Rev. G. Albert Higgins, and the Rev. Fred M. Estes, the District Superintendent, the Rev. Archiver J. Strait, and many others brought greetings and congratulations to the chairman of the committee, William E. Cooper, and the present pastor, the Rev. Harry P. Folger, Jr. The keynote was summed up in the card accompanying a basket of flowers from a neighboring church, the Glendale Baptist Church, "Congratulations on the conclusion of a significant work of Christian stewardship."

Following the service, an informal reception was held in the vestry and gymnasium of the church. Five charter members of the church were present, and duly honored. The service was tape-recorded, to be broadcast by station WHIL on Sunday afternoon.

This church has raised almost $50,000 for the complete removal of its debt in the last six years, without one lump-sum gift from an individual in excess of $200. Many working people have contributed systematically in small weekly payments to total this large sum, and have doubled their current expense and benevolent giving, and made major repairs to the property.

EVENTS

Report From Alaska

Thomas B. Clay

The "Methodist Lay Visitation" to Alaska for ten days should bring a great resurgence to our churches. Twenty laymen from ten states and ministers are here from Nome to Juneau, calling in the homes and preaching in the churches daily in each of the twelve centers in the territory.

Never did I find such eagerness and such friendly people, and such fine co-operation. One of the members of the Methodist Church in Anchorage, the lay leader, has given us the keys to a lovely apartment for our use while here, and also loaned us his new car for our convenience while calling.

Each day brings its new thrills. Just had our first dog sled ride behind seven well-trained strong huskies; dinner with one of our members who had recently shot a bull moose, so the fare was tender tasty moose meat, and tomorrow we are promised a treat of buffalo meat.

We were on TV in Seattle, en route here, where we explained our plans and our mission, and have been interviewed by KENI in Anchorage. Surely this is a tremendous venture, and from it should come a new awakening for our churches in Alaska, and a fresh and vital consciousness of our need to love and trust Alaska and our neighbors to the North.

Statehood should not be denied these hardy folk, who stand so proudly and so courageously between us and the great unknown enigma of the Northwest. "All the gold in Alaska is not in her hills; some of it is in the hearts of her people." I am sure I won some new and devoted friends.

Brotherhood In Action

(Continued from Page 4)

ones with different races, creeds, groups, and classes; for there the most significant fellowships with the largest enrichments will be found.

When politicians become statesmen viewing the welfare of the whole constituency above the power of the party and serving because of conviction of the dignity of public office, good government will result and health of the body politic will be the outcome.

When religious leaders cherish vital fellowship with their friends of other faiths and affirm that in the Judeo-Christian tradition we have far more in common than we have in disagreement and far more at stake in harmony than we can possibly have in acrimonious struggle, then the peace of God which passeth all human understanding can come to all men of good will.

Brotherhood in action presents unlimited opportunities for personal and group growth. We are well launched. Let us continue in this bold and beloved adventure to the end of our lives.

Italian Baptists Protest

Rome — Italian Baptist authorities charged in a formal protest that the Baptist church of Miglionico in the province of Matera had been closed by civil authorities on the grounds that a new authorization was required for its opening.

Late in 1951, the Baptist leaders said the Italian Ministry of the Interior had ruled that the opening of any place of worship must be authorized by local police authorities. The Baptist officials at that time requested the Ministry of the Interior "promply to abrogate its restrictive decision concerning evangelical cults" and to recall to all local authorities "the respect due to religious freedom in all its manifestations."

Methodist Women Look At National Government

Irene Long

Government and church action to remove racial discrimination in the city of Washington, D. C., was urged recently by seventy-five Methodist women and youth attending a seminar, sponsored by the Woman's Division of Christian Service and the National Conference of Methodist Youth, opened March 1st in New York City for a study of the United Nations, and concluded March 7th after a three-day workshop in Washington.

The group from twenty-nine states and the District of Columbia, directed a resolution to the commissioners, senators and representatives assigned to government of the District, urging them to "take necessary steps to remove all barriers of discrimination so that visitors from all parts of the world may see democracy in practice in our capital." The group voted further to submit the resolution to the quadrennial General Conference of the Methodist Church as a memorial, requesting the Church "to use all of its channels for the implementation of the resolution."

Backdrop for the resolution was a series of speeches and discussions opened in New York City by Dr. James Robinson, Negro minister of the Church of the Master, New York, who recently returned from a six-month trip around the world under sponsorship of the Presbyterian Church. Dr. Robinson emphasized the desire for freedom everywhere and warned against playing the "double game" in ideals and practice. "People around the world," he said, "are inspired by the basis of American moral ideals but the first question they ask is about the race problem here."

Dr. Robinson commended the program of the Methodist Church in sending young people overseas to serve in mission centers for three years, and suggested that more committed young people be sent abroad to outlive the enemies of peace instead of waiting to send soldiers to die. Likewise, he added, committed young people need to tackle the moral bankruptcy in America.

Herman Will, Jr., assistant secretary of the Methodist commission on world peace, d cussed nationalism, racism, and economic j tice in relation to the ideological strug which he described as "material versus spi ual, state versus the individual person."

To counteract the "confusion of babbli voices," Dr. Ernest LeFever, an associate s retary of the department of international j tice and goodwill of the National Council Churches, discussed standards for judgi writers and publications. He advised t group to choose the more authoritative i formation written with full understandi of historic faith and first-hand acquaintan of the situation. Dr. LeFever urged the gro to become critical of the radio and press.

While in New York, the group attend sessions of the United Nations trusteesh council and visited the U. N. information office. In Washington, the group heard speec es by State Department liaison officers, sen tors and representatives, and representativ of labor, education, the Chamber of Co merce, and the Co-operative League. A these stressed the importance of public opi ion in shaping U. S. policy and the necessi of enlightened opinion. George Riley, of t American Federation of Labor, mentioned l bor's efforts to preserve human righ through grass roots programs, addin "We've got an investment in ourselves an in the world . . . we belong, and we inten to do everything good for the country an the world."

Representative John M. Vorys of Ohi sharing a speaker's table with Senator Joh J. Sparkman of Alabama, told the group at dinner meeting: "Our only chance for pea is international agreement on disarmamen and Russia must be a party to this agreemen If we continue cut-throat competition wit modern weapons, we're bound to lose; if w eliminate weapons and go back to the ol ones, we're bound to lose."

Senator Sparkman said we must work fo the day when we can cut down militar spending and give more to economic devel opment in other countries. "Peoples are ap to overlook the economic side of tension while talking about security," he stated, add ing: "I believe we have already seen a tur for better relations between India and th United States because we have started paying some attention to the needs of India." Speak ing of Russia, he said, "We must match thei tenacity with patience."

Criteria for judging congressmen were brought out in a panel discussion led by church observers in Washington: Mrs. J. S. Curry, Woman's Division of Christian Service; Dr. Earl Adams, National Council of Churches; Dr. Raymond Wilson, American Friends' Service Committee; and Dr. Thomas Keen, Cngregational Christian Church. A good congressman, the agreed, is one who has an open mind and is willing to grow, willing to stay on the job, willing to rise

FORTUNATE IS THE MAN WHO HAS A MILD HEART CONDITION AND, KNOWING IT, LEARNS TO LIVE WITH HIS HEART.

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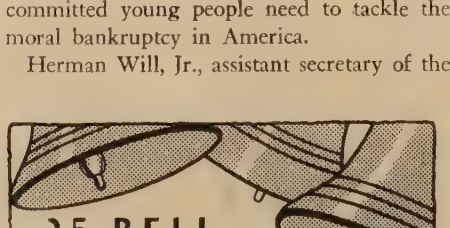

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his own party in interest of the nation, ho has not passed his usefulness in age nysical ability, one who does not sacri- e nation's future by voting "expedient." group listed for further study the fol- ; subjects in relation to peace: human the United Nations, economic justice, rism and disarmament, moral and eth- andards in government, education and welfare, and foreign policy.

breaks And Backfires

Baxter Howes

Hebridean fishermen have an expres- "God's aboutness." The March morn- came across it, I was made aware of choroughly expressive the words really With snow on the ground, ice on the and sleety rain falling, a redbird sat on ry bough outside my window singing, edle, wheedle, wheedle, whoit, whoit, , cheer, cheer, cheer!" Two downy peckers hung upside down picking suet, ttle man in the red cap insisting on his irst. One little chickadee, the friendli- rd of them all, was busy carrying sun- r seeds up on a maple limb, where he them with his tiny toes and hammered open with his bill before hiding the ls in the dead pods on the paulownia The blue jays with their dark scarves lown over their ears, perhaps to dim the of their own raucous cries, are a clan- brood and never happy till the gang is , then they feed and roll the marbles arble in their throats in unbelievable y. The doves with their soft pink ts were back to lend that indefinable sphere of peace.

od's aboutness" on a noisy street corner! more easily identified in open country 's there in the heart of the city for those are akin to it. Read John Kieran's new "Footnotes on Nature," to discover the lievable richness of natural wild life in York City.

akes so little to attract to your own par- r spot in the universe this loveliness h preaches sermons more profound than eard in man-made pulpits. Let at least of your shrubs and hedges grow into a ctive tangle or thicket, and put out feed water regularly. Our birds quite defi- prefer the feed scattered on the ground r than in feeding trays. Perhaps they banding traps.

is "aboutness" of God is evidenced not by beauty but by amazing wisdom, un- able and understanding in nature. ants decided to clean out a hollow place e trunk of a tree in our backyard. They d out the sawdust-like material and ed it down on the top of a bluebird which was fastened just below it. This of sawdust attracted our attention and ok note of the proceedings, decided the ants might better be removed from the tree, and poured a cup of water into their hole to discourage them. Meanwhile we brushed the sawdust off the bird box. In a few days, the little pile appeared again on the box and we noted the returned activity of the ants. Again we cleared off the box and ran them away with cold water, and thought this time we had succeeded in ousting them permanently. The sawdust pile did not appear again, and only by chance did we later pass close under the tree one day and note the superior cleverness of these tiny insects. They were still dropping the sawdust from the hole in the tree, but they had another crew of ants down on the bird box gathering it up and throwing it over the side to the ground so no trace of their activities was visible at any distance. Little fragments of life "getting along" in the world of "superior" man! They met with no more opposition from this man.

• • • • • •

"Do any of us believe that public action would have been as enlightened as private initiative—? The evil I have in mind is of another kind. . . . It is the evil which arises from multiplying the number of public employees under a democratic form of government."

* * * *

"Theodore Marburg,
The Man and His Work,"
Henry A. Atkinson,
Morton Littman Printing Co., N. Y.

• • • • • •

Amazing relationships can be developed between man and nature in the form of insects as well as birds and animals. There are stories of ants and spiders and bees who decided to be pets or intimates with man. And they who shudder at such relationships are the same people who shudder at race and creed and nationality different from their own. For every small or possible danger there is a wealth of co-operation and friendship to be found. As Thoreau said of himself and the muskrat, "He is a different sort of man, that is all."

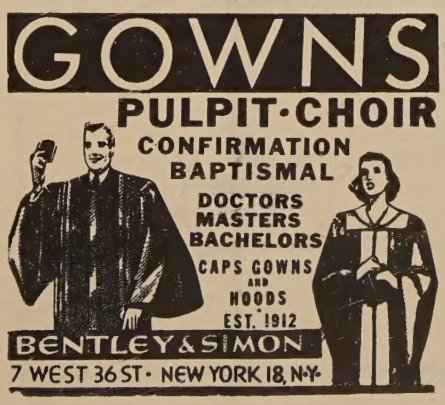
We teach our children to anticipate moon rockets and debate life on Mars, but not how to get along with the fellow creatures they already have. We soak them in artificialities and prejudices which nature neither supports nor tolerates. Our religious creeds depend on man-made supports. But if we began with the thesis that "the groves were God's first temples" and let God's aboutness have a chance in young lives, our future would be assured.

We get discouraged and intolerant with the people about us. But the types are all there in nature, and a way of getting along. The big fat white-breasted squirrel whom we named "Tycoon" was so obviously the "big boy," eating every peanut thrown him, never known to bury one. When he couldn't eat another one he lay flat on a limb in the sun with all four feet hanging limp as if he were dead instead of just a lazy glutton. Then there was the one we called "String-saver," scrawny, thin-tailed, always burying nuts, never eating one unless you cracked it first and made it unfit for storing. There are silly squirrels and sober squirrels, and those who believe that all squirrels are created equal and the only way to prove it is to try to get the nut the other fellow has no matter how many other nuts there are on the ground. It takes all kinds of squirrels — and people — to make a world. And why should we be afraid?

Preachers, weary of making sermons from dusty books, need only invest in a few hours of alert quietness in the out-of-doors to find more live material than they can use. That's where Jesus found his sermons. And when you are even a little acquainted with God in nature, you ask, indeed, "What is man, that thou art mindful of him?"

Nature is a constant struggle and death in all its forms but man got separated from the plan when he began to be bitter about this continuous struggle and death. Robert P. Tristram Coffin says of the seeming cruelty of nature, "Behind the red death, no hate rankles. Most birds must be devoured yet they die in the midst of a song, forgiving life for being life."

"In the beginning God created the heavens and the earth." Go to these heavens and the earth for your sermons, for your philosophy, for the solution to sociological and even economic problems. Go to nature for the hope of spring, the energy of summer, the peace of autumn, and the "singing death" of winter. The load is straightway lighter. We are all to small and insignificant to worry in the midst of "God's aboutness."



M. F. S. A. In Congressional Review

(Continued from Page 5)

became the Methodist Federation for Social Action." A telephone call to any of a large number of MFSA leaders or a quick perusal of the "Social Question Bulletin" would not have left them with any troubling doubts.

The summary of this "Review of the Methodist Federation for Social Action" is its most startling section. It claims to have presented such information so as to "aid . . . those who are interested in determining whether the Federation has been available to, or supported communist objectives." It is true that two or three articles in the conglomerated material did defend the MFSA, but no honest person could reach any intelligent conviction on the basis of the committee's report. But, of course the committee see to have found no obstacles in reaching a co clusion, though it is expressed in somewh incoherent language amidst a mass of acc sories irrelevant to the study as a whole:

"The Federation advocates a social-e nomic planning in order to develop a soci without class distinctions and privileges. W liam Z. Foster, in testifying before the Co mittee on Un-American Activities, sai 'socialism is the first stage of communism.'

In the eyes of the committee, therefore, a group which earnestly seeks to minimize t conflicts of society by advocating the displa ment of capitalism is serving as an agent the Kremlin. Perhaps the MFSA does tr along behind the communist party. But t House experts on subversive organizatio have utterly failed to prove any such arg ment in their recent report.

The real tragedy signified by the comm tee's latest brief is that most of us are rea to concede to the undemocratic methods a the absurd conclusions which characterize t current fad for political inquisitions. We a being taught to abandon all previous stan ards of discrimination and bundle togeth communist, socialist, pacifist, and liberal preparation for a giant witch-burning. Tho who still believe that all things are possib will continue to battle for a more abunda democracy. The rest will find consolatio in being one with the multitudes.

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Christ of the glory road
With palms and garments strowed,
Fulfilling scripture code —
Hosanna! Thou art King.

Fair stem of Jesse's rod,
Offshoot from mortal sod,
Yet very Son of God —
Hosanna! King of Kings!

Christ of those future years
Which know nor pain nor fears,
When God shall dry all tears —
Forever Thou art King.

O Christ, accurst, alone,
Forsaken of Thine own,
Thorn-crowned, Thy cross Thy throne —
Hosanna, Saviour, King!

Thou who didst die for me,
My all I render Thee:
This heart Thy throne shall be.
Hosanna, Christ, my King!

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n Area Calendar

on and New York Areas)

6 — Palm Sunday

11 — Good Friday

13 — Easter

20 — Northern District, New Hamp-e Conference Pulpit Exchange.

21 — Boston District Conference, St. k's Methodist Church, Brookline, Mass.

21 — Worcester District Spring Con-nce, Wesley Church, Worcester, Mass.

22 — Springfield District W. S. C. S. ual meeting, White Church, Chicopee ls, Mass.

23-May 7 — General Conference, San ncisco, Calif.

24 — Boston District W. S. C. S. an-l meeting, Emmanuel Church, Wal-m, Mass.

25 — Lynn District W. S. C. S. annual eting, Everett, Mass.

4-11 — National Family Life Week.

7 — Worcester District W. S. C. S. an-l meeting, St. Paul's Church, Lowell, ss.

14-18 — Maine Conference, First urch, Bangor, Maine.

21-25 — New England Conference, sley Church, Worcester, Mass.

24 — New England Conference W. S. S. annual meeting, Epworth Church, orcester, Mass.

28-June 1 — New Hampshire Confer-ce, Claremont, N. H.

4-8 — New England Southern Confer-ce, Trinity Church, New Bedford, Mass.

11-15 — New England Jurisdictional nference, Harrisburg, Penna.

OUR COVER STORY

"The Wrathful Christ," by the razilian sculptor "Maria," was resented to the Museum of Mod-rn Art in New York City in 1942 y Nelson A. Rockefeller. The culpture is executed in jacaranda ood, and is nearly eight feet in eight. At the base of the figure re carved in Latin the words, Woe unto you, Scribes and Phar-ees, hypocrites." The sculptress, n private life the wife of Brazil-an ambassador Carlos Martins, epicted Christ in a rare mood of ghteous wrath.

26 Books . . . . For 40 Days

PROTESTANT LENTEN LIST FOR 1952

[*Continued from the Back Page*]

World Faith In Action

Ed. By Charles T. Leber (15)

No one can understand the glory of contemporary and recent Christianity apart from the missionary movement. Here is a frank and illuminating appraisal of that movement which, in spite of the darkness, gives glimpses of light from many directions.

Bobbs-Merrill $3.00

So We Believe, So We Pray

By George A. Buttrick (16)

Some books deal with the basis of Christian belief and some with the life of devotion, but George Buttrick's book deals with both and deals with them together. It is both reverent and sound.

Abingdon-Cokesbury $2.75

The Life Of The Soul

By Samuel H. Miller (17)

This book is ideal for Lenten reading. It should be read slowly and devoutly, as well as thoughtfully. It is far removed from the superficial manuals of comfort.

Harpers $2.00

Religious Faith And World Culture

By William Loos (18)

The educational work of the Church Peace Union is both demonstrated and justified by this book. Famous men of many faiths, including both Martin Buber and Father D'Arcy write the chapters, but William Loos has given the contributions unity.

Prentice-Hall $5.00

The Coming Of Age Of Christianity

Ed. by Sir James Marchant (19)

Those who believe that Christianity is near its death, will be jolted by this book if they have the honesty to read it. Great minds of our time here present Christianity as coming into its full power.

Regnery $2.50

Questions People Ask

By Robert J. McCracken (20)

The minister of the Riverside Church of New York knows what problems are uppermost in the minds of modern men and women and he addresses himself with directness to these problems.

Harpers $2.50

Protestant Thought In The Twentieth Century

Ed. by Arnold S. Nash (21)

The editor of this volume has performed a valuable service in collecting and directing a very strong team to show the new vitality in theological thinking in our time. There are no weak chapters in the collection.

Macmillan $3.75

The Christian Sacrifice

By W. Norman Pittenger (22)

Whatever view Christians take of the Eucharist, no one can doubt the importance of this rite in Christian history. Here is a reverent and thorough examination of the entire subject.

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By Howard Thurman (23)

Whatever Howard Thurman writes is unconventional, but the very unconventionality of his writing demands the reader's attention. This book is no exception. Each meditation is short and none is padded.

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The One Church

By Clarence T. Craig (24)

Our time has been marked both by a better understanding of the New Testament teaching about Christian unity and by a courageous effort to achieve unity. Dr. Craig brings these two subjects together with scholarly skill.

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The Christian In Politics

By Jerry Voorhis (25)

If the Christian Revolution is to occur, Christian men and women must penetrate common life at many points. It is obvious that politics is one of these points. Jerry Voorhis shows how it may be done.

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Ladder Of Light

By Harold B. Walker (26)

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26 Books . . . For 40 Days

Library of the UNION THEOLOGICAL SEMINARY New York APR 8 1952

A Man Called Peter

By Catherine Marshall (1)

The death of the man who glorified the office of Chaplain to the United States Senate almost ceases to be a loss when the impact of his charming and dedicated life goes on through such a book as that which his widow has written.

McGraw-Hill $3.50

Man And State

By Eivind Berggrav (2)

A great church leader who has known, in his own experience, what the power of the state can mean, writes fully and carefully of the relations which exist as well as those which ought to exist between church and state and individual man.

Muhlenberg $4.00

Love Is No Luxury

By Marjory Louise Bracher (3)

Here is a book in which it is refreshingly evident that the author knows what she is writing about. The meaning and purpose of a Christian family are told simply, but with critical insight. This is far removed from the average run of love and marriage books.

Muhlenberg $1.50

Your Church And You

By Fred P. Corson, D. D. (4)

A generous and zealous presentation of the place of the church in our society, particularly with regard to the responsibilities of the individual to his church and the contributions he might make. Would serve admirably in a discussion group.

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Christian Knowledge Of God

By James Harry Cotton (5)

Here is thinking which is philosophically sound and religiously centered, written by a man who is both a highly successful teacher of philosophy and an unapologetic Christian. The central problems of knowledge are faced.

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One Moment With God

By Edward L. R. Elson (6)

A new type of devotional guide for daily prayer and meditation. The treatment is not trite. It should be highly satisfactory for the use of men and women in the armed forces.

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By Theodore Parker Ferris (7)

Here is strong and persuasive preaching from one of the chief pulpits of America, that of Trinity Church, Boston. The whole book is expressed in the present tense and speaks to our conditions.

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The Life We Prize

By Dr. Elton Trueblood (8)

This new Trueblood book is a bold, ringing proclamation of a way of life that can and must endure. This is the book to read to know something about our precious heritage — how we can put it to work — how it can set us free!

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Rufus Jones Speaks To Our Time

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The Modern Rival Of Christian Faith

By Georgia Harkness (1

The real rivals of the Christian faith are n other world religions, but rather the vario forms of secularism all about us in our co mon life. Georgia Harkness knows this b ter than most.

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The Superstitions Of The Irreligious

By George Hedley (12

It has long been supposed that superstitio are chiefly or solely found among the devou and the pagans have usually taken the o fensive in this battle. Now George Hedle reverses the field and does it most effectivel

Macmillan $2.5

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By Will Herberg (13

The pen of Will Herberg is new to mo American readers, but he will soon be we known among the more perceptive. Havin long been a seeker, Herberg has returned t a vital Jewish faith. His study is illumina ing to a thoughtful Christian.

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Go Inquire Of The Lord

By Gerald Kennedy (14

This book represents some of the best preach ing of one of the best preachers of our day Here are sermons which are free from th ordinary sermonic marks that make so man sermons dull reading.

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(List Continued on Page 23)

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